
MULLA SADRA AND IBN SINA ON NATURAL DISASTER

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Abstract

This article discusses the theme of natural disasters from the perspectives of Mulla Sadra and Ibn Sina, as well as their cosmological paradigms. The author hypothesizes that Islamic philosophy possesses sufficient intellectual capital to explain nature and disasters, as this school of thought harmonizes well with other sciences—such as modern science, traditional knowledge, and technology. Therefore, it is worth presenting as an alternative solution in the modern era. Islamic philosophy offers a holistic and spiritualistic perspective in understanding nature—not merely as a destructive phenomenon, but as part of the natural and human journey to accept their role as khalifah (vicegerents of God) who are responsible for fostering friendship and respect toward nature. Nature is humanity's best companion in servitude to God and society. Nature is the manifestation of God's presence. This study employs descriptive-analytical and phenomenological methods.

Keywords: *Natural, Disaster, Transendental, Philosophy, Destructive.*

Abstrak

Artikel ini ingin membahas tema bencana alam dalam pandangan Mulla Sadra dan Ibnu Sina dan juga membahas paradigma kosmologisnya.

Hipotesa penulis filsafat Islam ini memiliki kapital yang sangat memadai untuk menjelaskan alam dan bencana, karena aliran ini bisa menghamornisasikan dengan ilmu-ilmu yang lainnya; baik sains, ilmu-ilmu tradisional, teknologi dan lain sebagainya. Sehingga layak diangkat untuk menjadi solusi alternatif di zaman modern ini. Filsafat Islam menawarkan perspektif yang holistik spiritualistik untuk memandang alam, tidak hanya sebagai gejala alam yang dinilai merusak, tapi melihatnya sebagai bagian dari perjalanan alam dan kehidupan manusia untuk menerima posisi sebagai khalifah yang bertanggung jawab untuk bersahabat dan menghormati alam dengan baik. Alam adalah sahabat yang terbaik untuk menghamba kepada tuhan dan juga kepada masyarakat. Alam adalah kehadiran Tuhan. Penelitian ini menggunakan metode deskriptik analitik dan fenomenologis.

Kata Kunci: *Alam, Bencana, Transendental, Filsafat, Destruktif.*

Introduction

Research indicates that only 5 percent of the world can be recognized, such as conventional objects, the remaining 70 percent is filled with darkness and mystery. The vast material universe indeed leaves many serious questions unanswered, as its mysteries can even reach the afterlife. Ecological disasters reflect a breakdown in our understanding of the interaction between humans and nature and pose serious challenges to our intellectual and spiritual understanding. The limitations of human understanding that views nature as a physical entity without philosophical and spiritual elements have limited the reality of nature. The understanding that views nature as a physical entity without philosophical and spiritual elements has limited the reality of nature. As a result, nature is viewed as a collection of inanimate objects that can be ignored by humans. As a result, nature is viewed as a collection of inanimate objects that can be ignored by humans.

Natural disasters are occurring everywhere and are threatening the world. These increasingly severe events are seen as stemming from the greedy way contemporary culture views nature as a valuable

resource, treating it as a precious commodity. Due to pollution, the ozone layer continues to thin. This is a result of contemporary science. The contemporary civilization's perspective on nature is so materialistic that it neglects spirituality (Huda and Salem 2022).

Philosophy does not emerge from a vacuum. Philosophy engages in dialectics with its time. Throughout history, Islamic philosophy has always critiqued theologians, and vice versa. Islamic theologians and scripturalists have sufficiently challenged philosophers to exert their thinking in responding to them and simultaneously produce new theories. Some historians also argue that the definition of philosophy has continually evolved with the changing context (Khah et al. 2023). Socrates defined philosophy as the love of wisdom, in response to the emergence of unwise individuals, namely the Sophists. Ibn Sina defined philosophy as the science of existence from the aspect of existence, as a positive response to Aristotle. Aristotle responded to Plato's dominance by grounding philosophy in reality. Suhrawardi defined philosophy as imitating God to rival the early Peripatetics, who were considered too dry in rational thought, while Mulla Sadra defined philosophy as the transformation of humans into an intelligible realm that mirrors the objective world, in response to philosophers, theologians, and other scientists of his time who had forgotten existence in all its modes (Kamal 2013).

In the Islamic philosophical tradition, nature is viewed as a sign (ayat) of Allah Swt's power and presence. Nature is not merely a collection of physical objects but is a manifestation of Allah's wisdom and mercy (Moris 1998). This concept aligns with verses in the Quran that emphasize everything in the universe as evidence of Allah's greatness and power (Surah Ar-Rum 30:20-27). Islamic philosophy highlights the order and laws of nature as reflections of Allah's profound knowledge. Islamic philosophers such as Ibn Sina (Avicenna) and Ibn Rushd (Averroes) regarded nature as an entity that operates according to laws that can be understood through human reason. They developed concepts like causality to explain the relationships between various natural phenomena (Abdullah Nur 2009).

Nature is a source of inspiration for Ibn Sina but it is not yet fully believed that nature has consciousness as in the philosophy of wisdom. Nature is material consisting of potential and actuality. The relationship between the two is inseparable but what is interesting is that it is the cause of both, namely actuality. Actuality requires material, namely matter, but at the same time it is the agent of creation itself from a higher realm. Actuality requires matter and matter also requires actuality.

According to Ibn Sina, in fact, evil is said for several things: evil for actions and imperfection or loss of what should be owned. In evil, there is also goodness. In disasters, there may be wisdom and goodness that are not realized. The human factor can also play a role in evil because he is given the freedom of choice.

In Ibn Sina's lens, nature is seen as categories of substance and accidents. Substance (*jawhar*) itself cannot be seen by the physical senses, only intellectual perception can perceive it. Therefore, the definition of philosophy as swimming in the universal ocean is adequate for Ibn Sina's cosmology. What can be seen by the senses are accidents. So it can be said that nature is intellectual and humans can only perceive the phenomenal aspects. In Ibn Sina's cosmology, God also has a very significant role whereas God's knowledge to nature and the last but not least the theory of emanation system which is generally accepted by almost all Islamic philosopher.

Emanation is a divine emanation that overflows its abundance through the first to tenth intellect. This material world has three actualities : elements, animal and human. The material world has only three manifestations, namely basic elements, then what stands out into three dimensions, and then what moves and continues to have consciousness. Of course, this is a very simple scheme for this era. But beyond that, the spirit of this cosmology remains relevant because it is related to the foundations of metaphysics and ethics. The foundation of cosmology contains the belief in God as the source of all sources and then nature is a divine creation, a series of parts of eternal divinity. This material creation of nature is also eternal because it comes from divine love and affection. Another foundation that

distinguishes between Ibn Sina and Mulla Sadra is the theory of corruption and generation. All these material entities will be damaged and then change into other forms and so on. Leaves become soil, soil becomes sand and continues until the end of the process on the day this world ends.

From another side in the category of metaphysics of Ibn Sina, nature is *mumkinul being* (being that may exist and may not exist) but becomes *necessary being* not independently if there is an essential cause, namely *wajibul wujud*. The interesting tripartite scheme of *wajibul wujud*, *mumkinul wujud* and *mumtaniul wujud* is the result of Ibn Sina's creativity to prove God rationally, compare it with the argumentation of the beginning of Sadra through the relational being; a being that is in great need of *wajibul wujud*. While the theologians believed a premise that connects it is *hudust*, namely the terminology of nothingness into existence, while the premise of Ibn Sina is *imkan*, this *Imkan* is stronger because even though it has been created, it still has a basic need to exist.

Nature and humans will not be separated because humans need nature and really hope for the compassion of nature. Nature is a symbol of God's hospitality because it provides everything. Nature itself will introduce God, Ibn Sina wrote an interesting novel that through nature humans can reach God, namely through cosmological arguments.

From another side in the category of metaphysics of Ibn Sina, nature is *mumkinul being* (being that may exist and may not exist) but becomes *mandatory* not independently if there is an essential cause, namely *wajibul wujud*. The interesting tripartite scheme of *wajibul wujud*, *mumkinul wujud* and *mumtaniul wujud* is the result of Ibn Sina's creativity to prove God rationally, compare it with the argumentation of the beginning of Sadra through the form of *rabit*, a being that is in great need of *wajibul wujud*. While the theologians, the premise that connects it is *new beginning* (*hudust*), namely the terminology of nothingness into existence, while the premise of Ibn Sina is *imkan*, this *Imkan* is stronger because even though it has been created, it still has a need to exist.

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Western philosophers have also discussed nature (Rahmati and Osooli 2019). For instance, Immanuel Kant provided insights into nature and unexpected events (Immanuel Kant 2021). Hegel offered ideas about the developmental process of nature and how humans adapt to it (Wikantoso 2016). Nietzsche spoke about human power and vulnerability in the face of nature. Hans Jonas discussed human responsibility and the impact of technology on the universe (Atu and Oke 2025).

Meanwhile, scientists and researchers often interpret the perspectives of the Quran and Hadith in contemporary contexts, including studies on disaster mitigation, disaster psychology, and crisis policies. They highlight how values such as patience, trust in Allah (tawakal), and solidarity can serve as sources of spiritual and social strength for communities affected by disasters. Overall, the Quranic and Hadith perspectives on natural disasters provide a strong theological foundation for Muslims to understand and respond to these phenomena in a profound and holistic manner, integrating spiritual, moral, and practical aspects into their perspective (Rosa 2017).

Natural disasters are unpredictable events that can threaten anyone, including the righteous, children, women, and innocent people in sacred places. Some countries can mitigate disasters effectively, allowing them to predict and manage such events well, as seen in Japan, which faces natural disasters almost daily (Widiandari 2021). Countries lacking adequate knowledge about the sources of disasters, as well as preparation and technology to minimize their impact, often suffer devastating consequences.

Therefore, a deep insight into what disasters are and how to address them is necessary, while also considering the position of nature within the cosmic order and a holistic perspective (Jafari et al. 2024). This will enable a

wise attitude toward nature, which in turn will bring spiritual and material benefits to humanity.

One of the fascinating contributions of Eastern traditions is their profound and comprehensive perspective on nature, including disaster phenomena and the laws governing them (Albahari 2019). Nature, particularly material nature, is an object of divine knowledge, making it special as it receives deep and integrated attention within divine wisdom. Beyond material nature, there exists the imaginal realm and the realm of the hereafter or the intellectual realm. Although this sequence of realms is vast, it can generally be classified into three main levels. (Esmat Shahmoradi 2015)

The material world is a symbol of the intellectual realm—what happens in this world has its roots in the intellectual realm. The intellectual realm is the origin, and the material world is its branch. The material world is a realm of potentiality, while the intellectual realm is a realm of actuality. Nature is a manifestation of the Almighty God (Afwadzi 2018), and it is a living entity with its own language, as the Quran affirms that everything in the universe speaks (see: Surah Al-Isra':44). Nature is a mirror of humanity, which is a grand entity, and nature is a microcosm of humanity (Mohsen Jabbarnezhad 2019).

What is perceived as a disaster, from a broader and deeper perspective, is not truly a disaster but rather a message or divine voice (Mahmoud 2005) conveyed through nature to remind humanity of its actions. Damage has become evident on land and in the skies due to human activities. Disasters such as floods, earthquakes, and storms are warnings against human behavior, whether at the individual or communal level, or at the level of civil society or government.

By delving into classical knowledge, the perspectives of society and individuals will shift, leading to wiser attitudes and the abandonment of harmful habits toward nature. Nature is a friend, teacher, and helper to humanity, offering happiness. The education system in Finland emphasizes that happiness is intertwined with nature (Rizvi 2006).

Cosmology

The study of nature, or cosmology, is inherently a part of philosophy. In addition to being examined by science and religion, cosmology is also studied within philosophy—and it is inseparable from it. According to Dr. Karlina Supelli, although cosmology is an experimental science, it remains deeply connected to philosophy (Rizvi 2006).

Broadly speaking, cosmology concerns itself with the origins of the universe, which in philosophical terms is referred to as the descending arc (qaws al-nuzul). However, the descending arc from God has been largely negated by modern physicists. Beyond origins, modern cosmology also explores the future of the cosmos (Kalin 2006). In contrast, philosophy approaches the future of the cosmos in terms of the return of all beings to God.

Cosmos is the study of nature, and according to Mulla Sadra, humanity is inseparable from nature. The human soul extends from before the creation of nature, coexists with nature, and continues beyond nature. The physical aspect of humanity represents the material world (*'alam al-maddah*), while the imaginative faculty aligns with the imaginal realm (*alam al-mithal*), and the intellectual faculty corresponds with the realm of pure intellect (*'alam al-aql*), which is also associated with the hereafter. In fact, the entirety of the cosmos—its material, intermediary, and intellectual dimensions—is reflected within the human being. According to Mulla Sadra, the world and the afterlife are intimately connected because behind this world lies the afterlife, and the world must break apart like the rupture of a mother's womb to enter the afterlife.

In the early stages of existence, humans lack a defined identity, but through the course of their existential journey (*safar*), they ultimately attain a definitive identity. This final identity determines their happiness or suffering in the hereafter. The ideal human being, according to Mulla Sadra, is one who undergoes the ultimate stage of perfection, transforming into an intelligible being that mirrors objective reality. This, in essence, is the definition of philosophy itself.

According to Mulla Sadra, any knowledge that is not rooted in the Divine Names (*asma Ilahi*) becomes a veil (hijab). One of the primary objectives of the Quran's revelation is to introduce the Divine Names, which are consistently invoked at the end of its verses. These names serve as key interpretative tools for understanding divine revelation (Mehdi Abdullah 1388).

Nature as the Manifestation of *Al-Haq*

Amin Zadeh quotes Jami as saying in *Ash'at Al-Lama'at* he said: (*Zat al-Haq*) has declining dignities (*maratib tanazul*), either in the level of knowledge (*Ta'ayun haq*) or ontological level (*Ta'ayun khalqi*). This is because *al-Haq* can be reached by *syuhud* and *kasf*.

Al-Haq is always present in every moment. God's presence is everywhere. *Al-Haq* was present everywhere greeting anyone and anything. Nothing escapes his attention and knowledge. His never-repeating and ever-new *Tajali* indicates the names of *zahir* and *batin*. The inner becomes the inner and the outer becomes the inner. (Rezaei and Shanazari 2016)

That which is outside is entirely under the domination of *asma Az-Zahir* from the aspect of his external reality and *al-Haq* from the aspect of his external presence is the *Zahir* himself as from the aspect of his concealment is the inner self.

It is inferred from the Quranic verses and narrations about creation of man that he is superior to all other creatures on earth. For example, there is *af'al asma* that has never stopped the law, the effect is never broken, *azali* and eternal, such as *asma* that dominates the holy spirits and *malakutiyah* souls and there are also those who are not *azali* but eternal like *asma* that dominates the hereafter. The hereafter is *tajali* of *asma al-Akhir*. (Hakiki 2018)

There is also a parent (*ummahat*) *asma* namely four names, *al-awwal*, *al-akhir*, *al-zahir* and *al-batin* collected in the name of Allah and *ar-Rahman*. There is also an *asma* called *mafatih al-Gayb* known only to *al-*

Haq and *al-Kamil*. And *asma* was also classified also into substance *asma*, *asma* properties and *asma af'al*. One of the most important wajib acts that has been mentioned in the Quran after believing in one God and rejecting paganism is honoring, respecting and obeying parents. Allah says, 'Say a prayer in the name of Allah or the name of ar-Rahman with whatever name it is his names are the most beautiful.'

Islamic philosophy emphasizes continuity and harmony in the universe. Nature is seen as a complex and integrated system, where each element is interconnected and contributes to greater harmony. This concept supports the idea that nature is a whole entity and that man is a part of nature that is interrelated with everything in it.

In the Islamic philosophical view, humans have a moral responsibility towards nature (Solehudin 2018). Human beings are assigned the role of Caliphs (managers or leaders) on Earth, which means that they are responsible for preserving nature and respecting the harmony that exists in it. This concept reflects the belief that nature is not only a source of physical life, but also a source of spiritual and moral wisdom.

Islamic philosophy encourages deep contemplation of nature (Sophia, n.d.) as a means of gaining a deeper understanding of Divine Truth and Justice. Through observation of the beauty and complexity of nature, human beings are invited to reflect on the meaning and purpose of creation and deepen their relationship with the creator and his universe.

Thus, the Islamic philosophical view of nature involves not only ontological (about the existence of nature) and epistemological (about the knowledge of nature) understanding, but also emphasizes the spiritual, ethical and aesthetic dimensions of the relationship of man with this vast and mysterious universe.

Harakah jawhariyah, which is the change of substance that occurs gradually, such as the change of sperm (germ) into a clot of blood ('*alaqah*), then into a lump of meat (*mudghah*) and so on. These changes according to the philosophy of Hikmah Muta'aliyah occur in time and also take place gradually (Medoff 2011)

Fayazi interprets thus, this kind of change is different from what is believed by the Peripatetics, namely *kawn wa fasad*, and also not as believed by the Arifs, namely *tajadud amsāl*. According to Mulla Sadra, the corporeal world is a world whose substance undergoes transformation. Or in other words that these material objects actually have a fourth dimension, namely the dimension (change) that occurs gradually. Every thing in every moment leaves its phases of existence. As a result, every change that occurs in this realm of matter is a substantial change. Without a substantial transformation basis, any type of change will be difficult to justify. Therefore, accidental movement is also essentially moving because of substantial movement. (Kalin 2006)

Mulla Sadra (Soroush and Torkashvand, t.t.) using a peripatetic approach that believes that the closest agent (close agent/*fa'il qarib* [*syarik fā'il*]) is the form species (*shurah naw'iyyah*). According to the peripatetics, motion only occurs in four categories (*maqulah*), namely position (*ayn*), state (*wadh'*), quantity (*kam*), and quality (*kayf*). Using the premise that the near agent (*fā'il qarib*) must also move (*mutaharik*), it is concluded that in the form species (*shurah Naw'iyyah*) there is also substantial movement. Because the movement in the accident is an effect that will not be effective without *ilat* and *fail qarib*. Likewise, using a different argument that accident (*a'radh*) is the configuration of the existence of substance and *harakah* is the configuration of *mulazim* that *harakaat* itself.

Man according to Mulla Sadra is inseparable from nature. And the human soul stretches from before nature, along with nature and post-nature (Mulla Sadra 2000). The physical part of Man represents the material part or the material nature or the nature of this world, and the imaginary part is in harmony with the *mitsali* nature and the '*aqli* part is in harmony with the *aqli* nature or the hereafter, even with the Quran itself. So further in man is depicted the whole cosmos of matter, *barzakhi* and the afterlife. Man does not initially have a clear identity but then at the end of his journey or at the end of his journey will become a definite identity that identity will determine the happiness and misery in the hereafter.

The corporeal universe is always undergoing transformation (*harakah jawhariyah*) (Kamada, n.d.). Starting from the elements that want to perfect into composition (*tarkib*) and then become vegetative power (*nafs nabati*), animal power (*nafs animani*) and become rational power (*nafs natiqah*) and then continue to transform into a non-material intellect (*'aql*) and continue to undergo transformation into a new entity and continue indefinitely to resemble God. Nature itself as a microcosm is also synonymous with substantial transformation (*harakah jawhariyah*) that wants to be perfect. And this theory of *harakah jawhariyah*, it must be admitted is a great theory. "One must admit that the greatness of this doctrine and its deep and wide-spread influence on the philosophical thought of Muslims is no less than that of Einstein's theory of General Relativity in physics and Whitehead's Process theory in philosophy" (Reza Akbarian 2001).

All individuals of material nature continue to transform to perfection vertically. Nature has regularities and certainties that are partly known to man and partly not. That which is unknown to man is regarded as disorder (chaos). Natural individuals such as minerals, flora, fauna, atoms, atomic materials and sub-atoms that have unique characters, have energy, heat, and unexpected powers. The unique characters were then combined and synergized into a million unexpected new power. From the results of scientific research finally then developed a diverse and engineered technology products tailored to human needs. It's human scientists; it's design experts and technocrats and technicians and investors who are ready to pour in big money.

Nature is a unity not an integral fragmentation. It affirms the principle of existence. The material form of this world is the lowest level but has a causal relationship with a higher nature, namely the mitsal nature and the intellect (*aqli nature*) or in the language of the religion of the hereafter. There are different viewpoints regarding this matter amongst Islamic scholars regarding your question. And what is in the realm of reason and the realm of mitsal is also possessed by the realm of the world in a lower

form. The nature of reason is the origin and the nature of the world is its fruit. In the religion of Islam nobody has the permission to disclose their sins (small or big) and unveil their secrets to anybody. It is normal for nature to keep secrets of God's knowledge and divine traces and therefore it is not surprising that extraordinary laws and extraordinary systems are found. Nature as designed by God to serve man and man with his knowledge can know the extraordinary secrets of this nature which then created useful products.

The distinction between the philosophical perspective of Hikmah Muta'aliyah and the modern scientific community is the human dimension that will read, manage nature. According to the philosophy of Mulla Sadra who is worthy of managing nature is a man who has undergone a fourth journey (*safar*), not a human being on the first (*safar*) journey (Zamaniha 2022). Modern scientists who consider the first man on a journey (*safar*) later regret the tragic impact of the rapid uncontrolled development of technology. Technology has given rise to weapons of mass destruction, devices that enslave millennials, toxic materials, and so on. The modern world has been inattentive to the unpredictable effects of the wild development of technology and the infiltration of the owners of capital. Scientists only work as salesmen and extension of the owners of capital (Hamid Parsiniya 2000). The capitalists who determine the job desk on scientists to find and create technology that only benefits the interests of the owners of capital.

In the perspective of Mulla Sadra, the creativity of creating nature must be adapted to the design of the creator and for the sake of perfection and evolution towards God. Mulla Sadra:

فكل حركت و تبدل لا بد له من غاية ينتهى اليها

“Every movement and transformation must have a purpose that stops at it”.

This world is the best creation because it was created by the perfect, the All-Knowing. In essence, if this world has been created by an omnipotent

and infinitely good God, then it must be the best he could and would have created.

In this case, the concern of the modern scientific community is the passage of transformations or unfinished phases of change. And also does not consider the previous three demands and also considers nature not as a partner or counterpart of man's own image. According to Descartes, science and technology aim to make man the ruler and owner of nature and himself. Nature as a material entity is of course not all-seeing explored by the methods of philosophy (*burhan*), but also by taking into account the physical and material character forms a method different from the method of logical demonstration (*burhan*). It is this method that has not been discovered by Mulla Sadra who states that it is not possible to explore the secrets of physics or the laws of nature of this entity. Mulla Sadra only develops the existential aspect of nature and does not apply further than the quiddity of nature. Mulla Sadra as well as Socrates and Plato took the technology that existed in the ancient Greeks was precisely craftsmanship as opposed to the stupidity that the original philosophers were supposed to do.

In the aspect of Anthropology Mulla Sadra developed the approach of *irfan* (Gnostic) which considers that man and God have much in common. The first aspect of unity (*wahdah*) is that man and God are one. Man and God have different manifestations in the physical realm, the imaginary realm and the intellect realm but that does not affect their development. Man is God's co-creator and most perfect manifestation. Another aspect of human creativity, according to Mulla Sadra, is similar to God. Man by his power can understand the concept of intelligence as well as external entities. Man who lives life as a creature is more active (*fi'l*) as a creator compared to beings who are easily understood (*infi'al*) external entities. Man is endowed with creativity similar to the creativity of God creates. This creativity will be maximized if we can apply the knowledge of scientists and also the expertise of the Masters. Engineers try to make things work according to their design. This technological ingenuity seen in the time of Mulla Sadra

appeared in quite an interesting form unlike the community of scientists who explored the laws of nature. And just as Plato and Socrates described engineering expertise (craft) is not included in the expertise. Technical expertise is seen as a skill subject to judgment (*hikmah*). The science of the Muta'aliyah religion is a technological orientation that is not solely for understanding the particular (*juz'i*) and not only for understanding the passions of liars (desire) but for understanding the universal, inner and outer understanding of Man and being a wasilah bagi rational soul-saving. From the practical aspect of philosophy in determining what to do with oneself (ethics), with the family (economy) and with society at large (politics). What to do with yourself, your family and your community is a huge landscape. In relation to society, the whole individual must make a significant contribution to society. The whole individual in making a certain amount of potential adapts to the Zeigeits (spirit of the Times) of the community. Means of transportation from simple to heavy, means of communication, heavy equipment for cultivating land, forests and so on. Technology as part of an effort to realize the senses lahiriyah man. Modern man was created to be more creative in understanding the material nature and to exploit the deeper meaning of positivist hermeneutics in understanding and not understanding nature as an entity that has life and soul. The landscape of modern cities seen by skyscrapers is a manifestation of the Cartesian philosophy that establishes a dualism between man as a subject and nature as an object. Nature is considered the guardian of mere human existence. While in Eastern countries there is nature in a different way. Nature for Mulla Sadra is a book of takwini that contains many secrets. To be able to read this takwini book requires special literacy.

It is considered by humans because moving industry is a belief (certitude) and also a style of thinking green capitalism (green capitalism) that seems to want to preserve ecology but only think of their greed. It can hardly be said that society will face great risks in the field of ecology because the uncertainty of industrial society (consensus for progress or abstract ecological and environmental change) creates society and institutions in industrial society cumulatively and later, [the automatic process of

modernization] generates threats that develop and ultimately develop the foundations of industrial society (Beck 1992).

This is also the case in the author's area that the hands of these modern capitalists who cooperate with the government and or utilize local officials and elements including Thugs, village heads, rw and rt, so that people do not feel protested. One of the thugs who kept passing trucks until he could have four wives. People do not have access to know the natural damage that occurs in their area as well as other areas that occur along the pantura road is very clearly experienced one day. Writing complex history to the governor of West Java, the answer; "please check the administration".

Conclusion

Nature is humanity's companion, and within it resides the presence of God. The universe operates under divine laws, constantly transforming toward perfection, much like human existence. The material world serves as a microcosm, while humanity represents the macrocosm. Nature is a source of happiness, a helper in material and spiritual fulfillment, and a teacher to humanity. Society must treat nature with the same respect as it would another human being, recognizing it as a manifestation of the Divine. Just as human beings possess language for communication with each other and with God, nature, too, communicates and glorifies the Divine.

Addressing environmental destruction requires more than just disaster mitigation; it necessitates a complete transformation in humanity's worldview. Unfortunately, in countries like Indonesia, pragmatic and political interests have led to severe environmental exploitation, causing long-term ecological and social damage. The degradation of nature has not only disrupted the balance of ecosystems but has also contributed to the deterioration of social harmony within communities.

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